The

Non-Subscribing Presbyterian.

No. 16. OCTOBER, 1908. PRICE ONE PENNY. 1s. 6d. per annum, post free.

Contents.

	PAGE
Work and Play.—By Rev. S. H. Mellone, M.A., D.Sc.	1
Lessons from the Book of Isaiah.—By Rev. H. J. Rossington, M.A., B.D.	3
The Sixth Summer Session for Sunday School Teachers.—By Miss Clara M. Patterson	4
Ordination at Crumlin	6
Little Foxes.—By Miss Mellone ...	9
Reports:—Belfast First Church; Clough; Unity Guild	10
Marriages; Death	11

WORK AND PLAY.

By Rev. S. H. Mellone, M.A., D.Sc.

IT is still one of the great delusions of the world, to suppose that people are well-off, happy, to be envied, when they are delivered from the necessity of work. We can trace out a few facts in the past history of the human race which throw light on the ways in which this matter is regarded at the present time.

In the beginning, when human beings were only a little higher than the four-footed animals, when they did not even hunt animals for food, but lived on whatever they could gather of fruits, nuts, shellfish, and such like, then there could scarcely have been any recognition of different kinds of work for different people. But when their life rose higher in the scale, and they began to want more things and better things, and to think more, great changes took place.

To begin with, the necessities of life increased, and the provision for them was turned over to certain people. There was first the hunter, and soon the necessity appeared for the warrior. But work in the sense of *drudgery* was done by neither of these. It was turned over to the women who could not hunt or fight, or to such members of the tribe as were physically incapable of the rougher, or what were looked upon as the nobler, exercises. Before a great while, however, the spirit of invention and improvement appeared. What men needed in those days, as they do now, besides food, were clothing, shelter, weapons, tools. There were persons who applied to these a certain amount of taste and skill; and a certain amount of honour began to be given to the people who were able to excel in making these things. Such a person did not occupy the supposed high rank accorded to the chief, the great fighter, the distinguished hunter; yet he was reckoned somewhat above the drudge, the ordinary labourer.

There was a time when the hunter and the fighter were honoured most because they were most necessary—the one providing food, the other protection. As civilisation increased, fighting and hunting grew less useful. It seems that once in the history of the Hebrews, hunting was so important that they regarded it as a religious exercise; and so men said, "Like Nimrod, a mighty hunter *before the*

Lord." At the present time, hunting, shooting, etc., have become almost nothing but amusements.

Now the notion that these and other useless pursuits are "the proper thing" for what some persons call a "gentleman," is only a survival from those far-away barbarian days. So is the notion that a person, who is delivered from the necessity of taking part in the useful work of the world, is superior *because of that fact* to those who are not so exempted. There was a man who became rather famous in his day, who defined a gentleman as "a person without any visible means of support"—meaning, of course, "without any necessity to work for his living." The man who held this opinion was famous as being one of the meanest scoundrels of modern times—the Claimant in the Tichborne Case.

The distinction between occupations supposed to be honourable, and work regarded as common or menial, played a great part in the ancient world, and has bequeathed to us some of our modern ideas on the subject. In ancient times it was closely connected with the institution of *slavery*. Slaves were prisoners of war. In earlier and more barbarous times all such prisoners were slaughtered or tortured to death; later, they were kept as slaves. Among the Greeks and Romans, all that we call the hard work of the world, the disagreeable work, was performed by slaves. But there were certain ones who had to share it with them. And those who did the work which slaves also performed, had to share in the feeling of degradation attached to the slavish condition.

I have mentioned these facts simply as specimens of the historical causes which account for some of the ideas that still survive, particularly the inclination to honour the man who does not need to work, rather than the worker. It is only an immoral prejudice, as it exists to-day.

Let us now see exactly what we mean by the *worker*. What is the difference between "work" and "play."

The worker is not simply the man who puts forth effort or exerts himself. For much that is called "sport," "play," "recreation," "amusement," requires very severe effort and often severe training. There is no need to give examples. From the schoolboy upwards, people count it a hardship to expend in "work" one-tenth part of the energy and force which they gladly spend in "play."

If you try to get to the root of the matter, you find that the difference between work and play does not lie in the thing that is done. The same thing may be work in one set of circumstances and play in another. The difference lies rather in the purpose for which it is done. "Work" is exertion not "for its own sake" (for the joy or delight of the exercise), nor for the honour that is to be achieved by it (as in winning a game or a race), but because we are obliged to do it. And why are we "obliged"?

It may be that we voluntarily incur the obligation because we see the thing *needs* doing; but far more often the obligation arises because we must do the thing in order to "make a living." Of course, both kinds of obligation may and often do work together. Practically we may say this: any human effort is *work* if it receives a money reward which is to purchase the necessities of life; and it is *good* work if its results are useful to the world.

In what follows we shall try to see what the blessedness and the hardship of work really are, in the present state of things in this world.

(*To be continued*).

Wit undistinguishing is apt to strike
The guilty and not guilty, bsth alike.

* * *

Nineveh, Babylon, and ancient Rome,
Speak to the present time and times to come;
They cry aloud in every careless ear,
Stop, while ye may, suspend your mad career.

Cowper

LESSONS FROM THE BOOK OF ISAIAH.

[In connection with the Scheme of Systematic Instruction for the Sunday Schools of the Irish Non-Subscribing Presbyterian Association, 1908-9.]

III.

[CONTINUED]

By REV. H. J. ROSSINGTON, M.A., B.D.

(3). *The Servant's Religious Mission.*

This is expressed in a few words which require a little explanation, viz., "He shall bring forth judgment to the Gentiles." Our understanding of this statement is likely to be influenced by the meaning we give to the word "judgment." But, without concerning ourselves with any lengthy explanation, it is sufficient to say that its meaning here is quite unlike that we generally expect. "Judgment," as the prophet uses the word, implies the practical ordinances of religion, and we must understand by the sentence this great thought—the spreading of the true religion of Yahweh throughout the world. Now that is the service to which Israel is called, as the prophet believes. The Servant of Yahweh has been chosen and equipped with God's spirit to make known to all nations the greatness and glory of Yahweh. That divine task was perhaps too great to be realised in all its fulness by the people of Israel themselves, for many of them clung to the belief that Yahweh was in a special sense the God of the Jews. Yet it was not the least indication of the prophet's religious insight that, looking beyond the limits of ordinary vision, he could see that God's goodness and power included within their scope all the nations of the world. Never would the divine purposes be fully accomplished until all peoples acknowledged Him as their God.

(4). *The Servant's Mode of Operation.*

Now there are various methods by which religion may be made known. Frequently it has been forced upon men by harsh and cruel means. They have been compelled to accept doctrines or to adopt practices for which they were quite unprepared. Where this has been the case religion itself has been injured and its potential power in the hearts of men has never been permitted to develop. But, says the prophet, it is not by such means that the Servant is to accomplish God's purposes. "He shall not cry, nor lift up, nor cause his voice to be heard in the street." That is to say, the servant will not be arrogant, or self-assertive, making a great noise to attract all men to him. Rather will he go quietly and gently to work, doing God's great work silently and effectively. For is not his aim to reveal God to men, not to attract men to himself? Note carefully, therefore, how he must deal with them. A reed is one of the frailest of things, a bruised reed needs the most careful handling if it is not to be broken into pieces. There are men and women who are like reeds—they require very delicate handling. Their religion itself is so fragile that if it be roughly dealt with it will be rendered useless. To vary the figure, it is like a dimly burning wick, as the Revised Version renders it in the margin. Have you ever tried to coax into flame an oil lamp which threatened to go out? How tenderly you dealt with it, giving it all the encouragement you could, and feeling so delighted when at last you saw a brightly burning flame! Just in that way will the servant deal with the almost expiring signs of goodness in men. He will not deal harshly with them and thus quench them altogether. No, he will cherish and foster and strengthen them until the bruised reeds shall become sound, the dimly burning wicks break forth into a bright and steady light.

This way of adapting the means to meet human needs is one of the hardest lessons to learn, and one of the most valuable when wisely learnt. How often the best ends have not been attained just because the means have not been well chosen! It is not alone

necessary to have divine power and a divine purpose in life, it is also necessary to use that power in the way God deems best for the working out of his purpose. Yet we may confidently wait upon God, believing, with the prophet, that when God selects and equips his servants He also instructs them how to employ the best and most effective methods of work.

(5). *The Servant's Constancy and Success.*

The servant who realises that He is a divine instrument rarely loses heart. St. Paul in a famous passage says : "Let us not be weary in well-doing : for in due season we shall reap, if we faint not." (Gal. vi. 9). The same faith inspires the Servant of Yahweh, and therefore he does not fail nor become discouraged. Conscious of his divine mission he labours on steadfastly and unweariedly "till he have set judgment in the earth : and the isles shall wait for his law." In this quotation we have the same use of the word "judgment" as in verse 1 and verse 3. "To set judgment in the earth" is to spread abroad in the earth the religion of Yahweh. The same thought is expressed a little differently in the idea of the isles waiting for the law of Yahweh. The suggestion seems to be that the distant lands are in a state of expectation, dissatisfied with their own religion, and longing for that great day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Is. xi. 9). Then, and then only, will the Servant have accomplished his divine task, but the prophet, strong in faith and serene confidence, sees already the drawing near of that great consummation.

In religious, scientific, and political matters, I generally brought trouble upon myself, because I was no hypocrite, and had the courage to express what I felt. I believed in God and in Nature, and in the triumph of good over evil ; but this was not enough for pious souls : I was also required to believe other points, which were opposed to the feeling of my soul for truth ; besides, I did not see that these would be of the slightest service to me. *Goethe.*

THE SIXTH SUMMER SESSION FOR SUNDAY SCHOOL TEACHERS.

Held at Oxford, July 10th–18th, 1908.

By Miss Clara M. Patterson.

AS the only Irish representative at the Oxford Session this year I have been asked to give a *short* account of the meetings. It is by no means easy to do so, for there was such a rich programme provided for the nine days we spent at Oxford that it is impossible to do much more than mention it, in my short space.

In the first place it may be of interest to know how our Irish Schools have been represented at these Oxford gatherings. The first session was held in 1899, and the second in 1900 ; since then we have had one every second year. These were—

1899—Holywood, 2 ; Belfast (First Church), 1.

1900—Dublin, 2 ; Holywood, 4 ; Comber, 1.

1902—Holywood, 4 ; Dromore, 1.

1904—Holywood, 2 ; Belfast, 1 (Domestic Mission).

1906—Dublin, 1 ; Kilwaughter, 2 ; Holywood, 3 ; Raloo, 2.

1908—Holywood, 1.

The object of the meetings is twofold.

1st—To endeavour to raise the ideal of Sunday School Teaching.

2nd—To give the members the opportunity of visiting the Colleges, etc., in Oxford, and of meeting together in friendly intercourse

The very atmosphere of Oxford seems to put every one into the proper frame of mind for the fulfilment of these objects. This year there were about one hundred teachers enrolled from thirty-six different schools all over the country—England, Scotland, Wales and Ireland. Most of us arrived in Oxford on the Thursday evening and were rested and ready to begin work on Friday.

The opening Service at 10 o'clock in Manchester College Chapel was conducted by Miss Edith Gittins, of Leicester, who was President of the Sunday School Association last year. In her most beautiful address, based on the words "Feed my lambs" she said—"In unity of spirit, with one mind and purpose, we come to learn how we can better fulfil the Master's behest; with this voice in our hearts may we disperse, when our short session ends, with a sense of new blessing, consecration and ability." The singing of the hymns, "O Lord of Heaven and Earth and Sea" and "Dismiss me not thy Service, Lord," was what such singing should be—hearty and reverent. After an interval of half-an-hour, Professor Arthur Berry, M.A., of Cambridge, gave us a fine lecture on "Galileo," after which we all assembled in the long corridor where our names and schools were called out and we went in turns to shake hands with Miss Gittins and Miss Pritchard, former Presidents of the Sunday School Association, while it was explained that in being introduced to them we were all introduced to each other, and had shaken hands all round!

At one o'clock the welcome sound of the gong invited us to lunch, and in a few minutes we were all seated at four long tables, and the social part of the Session was in full swing.

Mr. Bertram Lister, M.A., the local Hon. Sec, who looked after us splendidly all through, arranged various parties for visiting the colleges, etc., in the afternoon. In the evening Principal and Mrs. Carpenter held a very pleasant reception in the College Library. After refreshments were served, we all descended to the large room below where a most interesting lantern lecture was given by Mr. Yoshimoto (formerly the Japanese student at Manchester College and now visiting this country) illustrating the beautiful self-denying life of Ninomiya (1787–1858), his fellow-countryman. So the first day ended, and we all felt we would like to turn it back and live it over again. I must hurry on.

Every morning at 9.45 a.m., there was a short service in the College Chapel, with its lovely organ and beautiful Burne-Jones windows, after which we had our "Academic" lecture. Then, after half-an-hour's interval in the College "Quad." or New College Gardens, we had a "Practical" lecture, and then we had lunch all together in hall.

Our "Academic" lectures were—"Galileo" by Professor Arthur Berry, M.A.; "Pasteur Giran's 'Jesus of Nazareth'," by Mr. Ion Pritchard; "The Psalms," by Professor Addis (in place of Dr. Drummond); Two Lectures on "The Early Church," by Rev. A. Hermann Thomas, M.A.; "Theology and the Child," by Rev. J. Worsley Austen, M.A.; and "The Open Bible," by Rev. C. J. Street, M.A.

After Mr. Thomas's lectures there was quite a rush to the book stall to buy his newly published work, "The Early Church: Its Orders and Institutions" (Sunday School Association). Our "Practical" lectures were—"Outside Activities: Their Use and Abuse," by Rev. J. L. Haigh; "Child Study," by Miss M. Pritchard; "Literature: Its Use in Sunday School Lessons," by Rev. J. J. Wright, F.R.S.L.; "The Art of Questioning and Illustration," by Rev. A. W. Fox, M.A.; "Practical Hints on Sunday School Teaching," by Rev. Henry Rawlings, M.A.; and "Nature Lesson—The Bee," by Rev. Thomas Robinson.

We also had four conferences—"Teachers in Council" we call them—on: (1) "Social Service"; (2) "The Archibald Method of Sunday School Teaching," a most interesting account of the method being given by Miss Gardiner, of one of the Friends' Schools, London; (3) "Ten Minute Lessons and Five Minute Addresses;" and (4) "What are my Difficulties?"

On Sunday a number of us visited the Charles Street Mission School in the morning, when Miss Pritchard spoke to the children on seeds and flowers. In the afternoon the same school came to

Manchester College, and after the opening service in the chapel, conducted by Mr. Jessel, it was divided into five classes, which were taken in different rooms by selected teachers, in the presence of a limited number of other teachers.

At the morning service at Manchester College, Principal Carpenter gave us much help, and a high ideal to reach after, his text was I Corinthians, iii. 9. In the evening he lectured on "An Indian University in the Seventh Century," and showed us how Buddhism had always been faithful to the principle of Non-Subscription to theological tests.

Two "long excursions" were held, one by road to Blenheim and Woodstock, and the other by river to Nuneham, and though the weather was not all that could have been desired, we enjoyed them thoroughly.

Mrs. Odgers, Miss Upton, and Mrs. Jacks gave "At Homes" for the teachers, which were much enjoyed. A large party visited "Ruskin College," founded in 1899, and were much interested in it. An account of the work it does was given by Miss Giles, head of the Correspondence School. In the last nine years there have been 7,500 corresponding students.

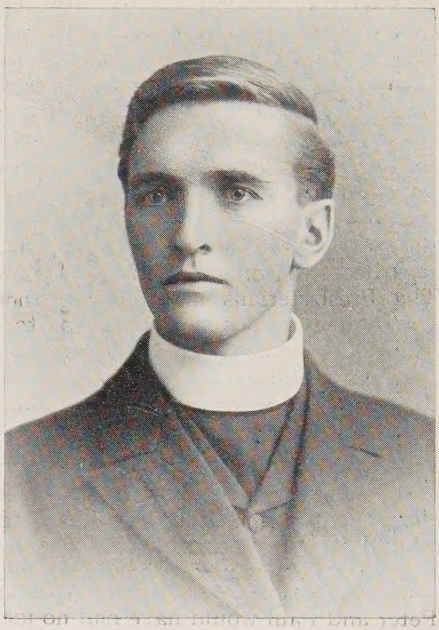
Music was not wanting either, for we had two "Sing-songs," and a social gathering with music on the last evening before our short closing service, which was taken by Miss Pritchard.

Altogether I feel that the Sixth Session equalled—if not surpassed—all the others, and I have been at all six. Our Sunday Schools owe a great deal to Mr. Ion Pritchard and Miss Pritchard for their never-failing efforts to help on the good work, and these Oxford gatherings, which they organise, have done more for our schools and teachers than any one will ever know.

Then will be the time to die nobly, when you cannot live nobly.

Sir Philip Sidney.

ORDINATION AT CRUMLIN.



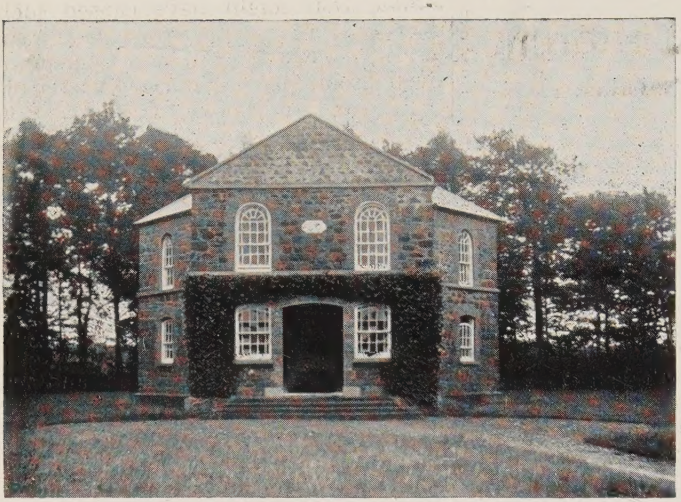
Rev. S. E. Bowen.

THE congregation of the First Presbyterian Church, Crumlin, are to be alike congratulated and commended for the speedy settlement of the Rev. S. E. Bowen, who was ordained on Thursday, 3rd September, in succession to the Rev. W. A. Weatherall, who on the last Sunday in July had concluded his ministry of four years in that church.

An autumnal drizzle after a promise received at daybreak and incessantly reiterated ever since that hour, made its expected appearance in the middle of the morning and succeeded in damping everything but the hearts and hopes of the congregation who mustered to assist at the ordination of their newly-appointed minister by the Presbytery of Templepatrick. The service was conducted by the Moderator, Rev. Eustace Thompson. After the sermon, which was based on the concluding

words of Mark xiii., the pulpit was occupied by Rev. Alfred Turner in exposition and defence of the principles of Presbyterian Church Order. Presbyterians were, he said, a body of Christians who were convinced that in the Church, as established by the Apostles, there was no order superior to that of Presbyters, the term Presbyter signifying elder; whilst bishop, pastor, minister, etc., also occurring in the Apostolic Scriptures, denote persons of the same rank and the same office regarded from different points of view. The Presbyterians in modelling their government according to that Apostolic example, were the most liberal and democratic Church in Christendom. As for the laying on of hands by which duly qualified persons were set apart and claimed for the ministry of the Word, it was not the belief of Presbyterians that through that act any special power was conferred from heaven, or that it conveyed indisputable possession of Apostolic succession, whilst the Apostles Peter and Paul would have had no idea that they themselves were anything more than simple Presbyters. At the conclusion of the discourse on ordination, Mr. Bowen being formally invited to do so, made a brief statement in relation to his purposes and ideals in entering upon the Gospel ministry, in the course of which he said that in his view the Unitarians were a people who believed not so much in attempting a definition of religion as in working for truth and liberty, being bound together by a profound belief in the Fatherhood of God and the brotherhood of man. After this statement and the usual questions and answers concerning his acceptance of the Presbyterian government and discipline, the candidate was duly ordained by the laying on of hands, the ordination prayer being offered up by Rev. John M'Cleery. Then followed the charge to the new minister and the charge to the congregation, given by the Rev. J. A. Miskimmin and the Rev. W. G. Marsden respectively.

Subsequently dinner was served in the schoolroom, the tables being tastefully spread with everything that was good for food and a delight to the eyes. Rev. A. Turner presided. The first toast was for the King, the chairman remarking with satisfaction upon the reputation of His Majesty as a zealous promoter of peace among the councils of Europe. The toast for the Lord Lieutenant and Prosperity to Ireland was responded to by Mr. John Nelson. In proposing the toast of the newly-ordained minister the Rev. Chairman referred to the good and faithful work of the Rev. W. A. Weatherall, and his own cordial relations with him. He read a telegram received from Mr. Weatherall, now at Nantwich in Cheshire, conveying his best wishes to his old congregation. Mr. Turner believed Mr. Bowen was the right successor to Mr. Weatherall and felt pleased with the share which he himself had had in bringing about the appointment. He observed that although Mr. Bowen was not an Irishman he belonged to a race that was kindred to the one amongst which he had come to settle, and one whose religious fervour was likewise akin to that of the Irish. Mr. Bowen responding in suitable terms, spoke of his confidence in the step he had taken in coming to Crumlin, and his hope that the length of his ministry in that place would be represented by the amount of good that would be done in the course of it. In proposing the toast of the Crumlin congregation, the Chairman observed that it was one in which there had never been a difficulty between minister and people. Mr. John Hamilton, Secretary of the Congregation, and Mr. Franklin Manderson responded, expressing their hopes for the future, and the purpose of the congregation to do all they could to make the path of Mr. Bowen as easy as possible. The Moderator having responded to the toast of the Presbytery of Templepatrick, among the visitors the following ministers were called upon to speak: Revs. W. E. Mellone, Alexander Gordon, W. S. Smith, W. Weatherall and Thomas Munn. Principal Gordon, who said he was there on this occasion partly for the sake of revisiting the



The Non-Subscribing Presbyterian Meeting-House, Crumlin.

Crumlin congregation and partly for the sake of seeing Mr. Bowen, because he was one of his own students, to whose good qualities he warmly testified, related his recent experience of a Protestant congregation in the South of France. The town, he said, with a population of about 80,000, was mainly Roman Catholic. The congregation on the occasion of his visit was only sixteen, including himself and the preacher, a young man taking duty in the absence of the regular minister. Yet he had been favourably impressed with the manifest consciousness of the congregation that they had come to worship, and with the energy and the earnestness of the preacher. Rev. W. S. Smith, who had not been able to refrain from protest in favour of the rivalry of Antrim on hearing the chairman's opinion that the Presbytery of Templepatrick was the most important in the Church, recommended the whole congregation to choose a day in October for devoting three hours of co-operation with their spades in the garden of the Manse, which at the present time, to judge from Mr. Smith's remarks, must, to say the least, be inferior in condition to the Garden of Eden when it was given to the father of all living to dress it and to keep it. Rev. W. Weatherall spoke of his son's attachment to the Crumlin congregation, and his own gratitude on his son's behalf for the kindness the congregation had shown him whilst he had been their minister.

The Benediction pronounced, the assembly dispersed.

Crumlin Ministry.

First Meeting House built in 1715.
Second Meeting House built in 1836.

Rev. Thomas Crawford ..	1724—1782
Rev. John Gibson ..	1783—1796
Rev. Nath. Alexander ..	1799—1837
Rev. George Hill ..	1837—1850
Rev. Francis M'Cammon ..	1851—1857
Rev. John Jennings, B.A. ..	1857—1863
Rev. Robert Cleland, B.A. ..	1863—1886
Rev. G. W. Lewin ..	1887—1889
Rev. James Hall ..	1890—1903
Rev. W. A. Weatherall ..	1904—1908
Rev. S. E. Bowen ..	1908—

The Rev. N. Alexander had an academy for many years, one of the pupils being the Rev. Henry Montgomery, LL.D., one of the greatest orators the North of Ireland has produced.

Rev. George Hill became Librarian of Queen's College, Belfast; was author of two large and important works—"The MacDonnells of Antrim" and "The Plantation of Ulster." The latter was used by Mr. W. E. Gladstone when preparing the Land Act of 1881, and due acknowledgment was made.

No one does anything well if he does it unwillingly, even though it be a good work in itself.

St. Augustine.

For the Children.

LITTLE FOXES.

By Miss Mellone.

I WONDER how many of you children have learnt the hymn beginning—

Little drops of water, little grains of sand,
Make the mighty ocean, and the beauteous land.

I expect you have all learnt it, and remember how it goes on to speak of the little deeds of kindness, little words of love, which make this earth a heaven, like the one above.

That hymn always reminds me of a saying in the Old Testament, which you may not remember so well. The writer tells how the winter is over and gone, the meadows are bright with flowers, and the air is full of the song of birds. The fruit trees are in blossom, and even the fruit itself can be seen among the dark green leaves of the fig-tree—a tree as common in that bright sunny land as the apple is here. Everywhere is beautiful, but perhaps the vineyards are the most beautiful of all. You know how the people in Palestine used to grow the vines in long rows on the hillsides, and you can imagine how beautiful it must have been to walk between the green walls of vine, the delicate green leaves and twisting tendrils hiding the poles. Vines grow well in Palestine; they like the warm sunshine and the long dry summer, for the heavy rains of winter leave moisture enough in the soil to feed them through the scorching days. So the writer whom I am quoting tells how his vineyard was full of blossom, and all promised well. Yet there was something wrong. All the vines did not look healthy: some were drooping; others showed withering leaves and blossoms fading without having ever come to fruit. There was no sign that the branches had been broken, nor were there marks on the soft soil of any animal that might have caused such damage. There were many wild animals in that country: you may remember the lions and bears that used to carry off sheep from the flocks, besides jackals and wolves that prowled round the villages for food. But these could not get into the vineyards, they were kept out by high fences, and it would have been easy to see the gap if they had broken in. What was it, then, that had injured the vines?

Something small, but with sharp teeth, for the stems of the drooping plants had been nibbled round, and the little branches near the ground broken. The owner of the vineyard knew quite well what had done the mischief, and exclaimed angrily, "Take the foxes, the little foxes, that spoil our vines."

It was indeed the little foxes, that had only opened their eyes on the world that spring, but they had done the mischief. How had they got in? The vineyard was fenced in, and there were no big gaps or broken places in the fence to be seen. Ah, but there were little gaps, broken places just by the ground which no one had noticed, but which were quite large enough for the little fox to creep through. These little foxes were just like the rabbits in our own country, pretty furry little creatures these, too, but very mischievous. They can creep through any hole, make their way through any hedge or fence, and love to nibble the young stems in the spring. It is very hard to keep them out of a garden or vineyard when they have once made their way in, they get through some unnoticed weak spot in the hedge, and often do much harm before the gardener even knows that they are there at all.

Now why have I been talking about these little foxes so long? It is because I think we must all keep a good look-out for them, lest they spoil our vines. Not actual vines, growing in actual vineyards, but the vines that grow in the vineyard of our mind. Have you ever thought that each of us has a garden, given us to tend?

(*To be continued.*)

REPORTS.

Belfast.—First Church.—The annual excursion in connection with the Sunday School was held on Saturday, September 12th. Owing to the unsettled state of the weather not quite so many as usual assembled at the Central Hall to drive to Loughanmore, near Templepatrick. But it was evident that those who did assemble were determined not to let external conditions damp their ardour or dim their enjoyment. Under the leadership of the Superintendent (Mr. J. M'Williams) Loughanmore was safely reached, the drive proving a fit preparation for lunch, served on arrival. Then the party broke up to find pleasure and satisfaction in the way desire dictated. Some wandered about the lovely grounds, others made their way to the moat, while not a few derived considerable pleasure from their inspection of the beautifully-kept gardens. Soon after lunch the Minister and the Revs. A. Hall (Newcastle) and A. Turner (Templepatrick) joined the party, and participated in its enjoyment. As the afternoon wore on the stragglers began to return to their centre for tea, after which the younger members of the party, like giants refreshed, contended in races of various kinds, the prizes being distributed by Miss F. M. M'Tear. There was, however, another thing which could not be omitted. On a previous visit the party had assembled before the house to sing a hymn. This had been so much appreciated that it was felt worth while providing a similar contribution. Accordingly, before the brakes were loadened for the return journey the scholars sang two hymns, in response to which the kind hostess (Mrs. Hunt) bowed her grateful acknowledgments. But the gratitude was not confined to her. It was felt—and Mr. M'Williams gave fitting expression to the feeling—that the visitors were under a great obligation to Mrs. Hunt for so kindly placing her grounds at the disposal of the party. Consequently the homeward drive was not only pleasant in itself, it was rendered still more enjoyable by the thought that an exceedingly successful visit had been made to Loughanmore.

Clough.—The Sunday scholars connected with this Church joined by many members of the Congregation and a few other friends, had their annual excursion to Newcastle on Saturday, August 29th, that beautiful town and neighbourhood being their favourite place of resort. Rain had fallen copiously on the two days preceding the fixture, and that fact did not lend itself to the entertainment of flattering expectations as regards the weather on the day following. The morning, however, opened auspiciously enough in bright sunshine, but dark clouds, ominous of coming rain, soon began to float over the sky, encroaching on the sun's prerogative and lodging fears in timid and sceptical minds as to the outcome of the day's proceedings. Undeterred by such misgivings, and buoyant with hope, the young people and their friends took the trains most convenient to them such as Tullymury, Dundrum and Castlewellan, and in a few minutes reached their destination. But, alas, for the enthusiasm of youth! On descending from the carriages to the platform they were met by a torrent of rain compelling them to hoist their umbrellas and take refuge as quickly as possible under the friendly shelter of the pavilion, chartered for the occasion with the double purpose of consuming their provisions in it and meeting a contingency such as actually occurred. The shower proving to be a long-tailed one, the mid-day meal was served by the young men and maidens of the Congregation, who seemed delighted with the duties which they volunteered to discharge; but they were not called on to "press the bashful stranger to his food," for young and old appeared to enjoy the viands dispensed to them with as keen a relish as if they had been seated at a Lord Mayor's feast. This important item on the programme gone through, the next question was "What shall we do with ourselves?" The sports of the field being out of the question in such weather

it was unanimously resolved that the several parties should take advantage of the short gleams of sunshine which succeeded the much longer showers, and stroll about whithersoever their inclination might lead; but as the clouds seemed not to have exhausted all their available contents, to take care not to be caught in the rain, and to return punctually at the hour appointed for tea (4-30). As near as possible to the time mentioned the entire party had re-assembled in the spacious apartment, and the grateful and cheering beverage, with its usual accompaniments, was handed round. Tea, like money, is never out of season, unless you happen to get it three or four times a day, when it rather palls, but our friends partook of it with as keen a sense of enjoyment as if they were living in the infant days of the fragrant plant, and the price was a guinea per pound. Thus fortified they were ready for the last scene to be enacted—music and dancing for youthful adults, who kept it up with great spirit quite an hour and a half; while the younger people who were not sufficiently educated "to trip it on the light fantastic toe," betook themselves to games and devices of their own, until the shrill whistle of the two incoming trains that were to take these merry parties to their homes rung the death knell of a meeting which, weather notwithstanding, turned out to be a happy and successful one, all the members of which reached their places of abode in safety without hitch or accident of any kind. So ended this Sunday school excursion, being the fortieth since the present pastor was installed in Clough.

Unity Guild.—The third of the summer excursions of the Unity Guild was held on Saturday, August 29th. It had been arranged that the members of the Guild should train to Newtownards and walk from there *via* Scrabo, to Comber. Unfortunately the weather (which had been perfect for the two previous expeditions) was so unsettled that the walk round Scrabo had to be abandoned, and the members went straight by train to Comber. Mr. and Mrs. Dunkerley and several of the members of the Comber congregation, were very kind in looking after the visitors, and when it cleared up they took the whole party a walk through Comber, into the beautiful grounds of Ardara and through the Maxwell Court Farm. On returning to the Schoolroom tea was kindly provided and was thoroughly enjoyed. After admiring the pretty little church and hearing the organ there, the party went back to the Schoolroom and music and dancing were indulged in. The members of the Guild enjoyed themselves very much and were grateful to Comber for its hospitality and friendliness.

Marriages.

SPEARS—MAGILL.—On September 10th, at the Old Presbyterian (Unitarian) Meeting House, Larne, by the Rev. James Kennedy, Robert, younger son of the late Rev. Robert Spears, to Mary Nelson Ferguson, second daughter of Samuel Magill, Larne.

M'KEOWN—FULTON.—On September 11, at the Old Presbyterian Meeting House, Templepatrick, by the Rev. A. Turner, James M'Keown, Carngraney, to Margaret Ann, second daughter of the late John Fulton, Kilgreel, Templepatrick.

MILLEN—MEHAFFEY.—On September 16th, in the First Presbyterian Church, Belfast, by the Rev. Geo. J. Slipper, Thos. James Millen, Principal, Moneyrea N.S., to Marian, youngest daughter of the late Samuel Mehaffey, Clontonacally.

Death.

MONTGOMERY.—On September 20th, at 3, Abbot's Villas, Chester, in his 93rd year, the Rev. J. K. Montgomery, formerly Minister of Matthew Henry's Chapel, Chester, and last surviving son of the late Robert Montgomery, Solicitor, of Belfast.

WANTED by Unitarian lady, resident in a populous district of Belfast, an elderly person as PAYING GUEST, or girl from country coming to reside in town. Communications may be sent to Rev. A. Turner, Templepatrick.

Printed by J. W. Boyd, 2, Union Street (first door from Donegall Street), Belfast. May also be had from Miss M'Caw, the Depository, Rosemary Street, Belfast; and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, Moneyrea, Comber, Co. Down.

Ulster Unitarian Christian Association,

35, Rosemary Street, Belfast.

Business Hours—10 till 5. Hon. Secretary—Rev. J. A. KELLY.
Saturdays—10 till 2. Assist. Secretary—Rev. G. J. SLIPPER.

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, Sunday School Association, Manchester District Sunday School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.

Any Book not in stock will be procured on shortest notice.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to Mr. C. J. M'KISACK, Hon. Treasurer, 35, ROSEMARY ST., BELFAST.

The Association of Irish Non-Subscribing Presbyterians and Other Free Christians.

A Conference of Ministers and Temperance Workers in our Churches, will be held in the Central Hall, Rosemary Street, Belfast, on Thursday, October 22nd, 1908, at 5 p.m.

The Rev. Thomas Dunkerley, B.A., will preside.

Also, on the same evening a Public Meeting will be held, when Temperance Addresses will be delivered by Messrs. Duncan Kirkwood, I.O.R.; G. London Ward, I.T.L.; Rev. J. J. Magill (Rademon); Rev. H. J. Rossington, M.A.; and others. The chair will be taken at 8 o'clock, by Rev. Dr. Mellone (President of the Association). Music, &c., during evening.

Tea will be provided for friends from a distance from 7-15 to 8.

A Collection will be taken to defray expenses.